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THE  
SCATTERED  
NATION

By  
ZEBULON BAIRD VANCE

Late  
United States Senator

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T o t h e M e m o r y  
of

ABRAM S. HEWITT

Representative in Congress  
Mayor of New York City

Patriotic, Aggressive, Fearless  
Seeking Fulfillment of the Right  
in the

Expression of True Philanthropy  
Who Bequeathed to the World  
A Son of Scientific Achievements

The Publisher, who bears him  
In Appreciative Remembrance

DEDICATES THIS VOLUME



*J. B. Vance*



# THE SCATTERED NATION

By

**ZEBULON BAIRD VANCE**

**LATE UNITED STATES SENATOR FROM NORTH CAROLINA**

**MARCUS SCHNITZER**

**PUBLISHER**

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**1916**

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## Introduction to the Edition of 1916

At no time, perhaps, since the beginning of the modern era of civilization has the attention of the United States been centered so largely upon the sufferings of the Jewish people as in these days of the Great War.

Compared with their condition today in war-devastated Poland, Galicia, Lithuania, and elsewhere in Europe where the destruction of battle is as a scourge, the lot of the Jews under the savage Russian regime, with its barbarous "pogroms", was one that approached a degree of toleration, if not of contentment, albeit under sporadic persecution.

For Poland, Galicia and Lithuania, with their millions of Jews, are today the destined victims of starvation in a "*war for civilization*", unless, perchance, American means and American methods succeed in forcing a wedge into these lands of almost unprecedented misery, and in rendering prompt and efficacious relief.

Now that humanitarians throughout the world, even in the belligerent countries, regardless of creedal or religious differences, are

stirred to helpful activity in works of amelioration—works that are already expressed by Americans in figures of millions and in terms of world-reach—it is both just and important that adequate reference should be made to the debt which religion (so unhappily, so mercilessly, prostituted by the malign agents of Jewish persecution), which fundamental law and government, which statesmanship and science, commerce and trade, even democracy itself, owes to the Jews.

Eminent men of many lands, professing allegiance to many ecclesiastical institutions, have paid tribute, in past years, to the essential worth of the Jewish people. Some such tributes have been evoked by the salient, and at times even the unique, service which has been rendered to the State, to science or literature, or to humanity, by the Jews. Many others have been brought forth because of the horrors of Jewish persecutions, with which the records of the Nineteenth and Twentieth centuries have been so often and so indelibly stained.

None of these tributes, however, presents a finer sense of the worth of the Jew, or displays more valid or indubitable evidence of the wealth of his contributions to civilization; none evinces a more thorough appreciation of the Jewish peo-

ple, historically considered; or manifests a more intelligent study of and research into the Jewish fundamentals—so many of which project themselves forcefully into the civilization of today—than that of Zebulon Baird Vance, who sat for two decades in the legislative councils of the United States, as Representative and Senator, after having thrice served his own State as Governor.

Just why it was that Senator Vance, this product of the North Carolina mountains, this offspring of rugged, rigidly righteous parents, whose family roots extend to Ireland and Normandy, should have arisen, when at the very zenith of his power and in the fulness of his statesmanship, as the champion of the Jewish people, is explained only through a knowledge of his keen sense of justice, of his love for humanity, and perhaps by his own recollections of the days of his early struggles.

Born near Asheville, Buncombe County, North Carolina, May 13th, 1830, the son of David Vance and Mira Margaret Baird, daughter of Zebulon Baird, once a State Senator from Buncombe County, Zebulon Vance had few of the advantages which today are supposed to make for one's material progress through life. At the age of six, it is true, he attended a board-

ing school; but it was a boarding school in the North Carolina mountains, with all that that suggests.

At twelve years of age he was sent to Washington College, in Tennessee, which establishment then, academically considered, would hardly compare favorably with the average secondary school of today. Notwithstanding, fate willed that he should not be permitted to finish his course, even in that college, for he was called home upon the death of his father in January, 1844, and did not return.

Later, having borrowed three hundred dollars—a rather large amount for a youth in those days—from the president of the University of North Carolina, Vance invested the money in that institution, where he matriculated, not for the full academic course, but as a special student in the Law School. There he met Clement Dowd, “a farmer’s boy from the sand ridges and pines of Moore County, who, like himself, aspiring to a larger life, had borrowed money on which to begin an education”, but who, more fortunate than Vance, was able to secure a full diploma in the academic course of the university. This meeting yielded a life-long friendship, which grew into intimacy. Dowd became Vance’s law partner, and also a member of the

House of Representatives. This friendship ended only with the death of Vance, who had been the great War Governor of his State, at Washington in April of 1894. Dowd became his biographer, and prepared the record which so fitly commemorates the distinguished life and achievements of Vance.

Dr. Kemp P. Battle, for many years the head of the University of North Carolina, tells of his impressions of Vance, when he first met him, as follows:

"In the Summer of 1848, I visited Asheville in company with my father, who, as Superior Court Judge, was holding a special term for the county of Buncombe. The old court house had been burned. Timbers had been hauled for the erection of a more handsome structure. I was sitting on these timbers . . . talking to a young lawyer. . . He called to a young man passing by and introduced him to me as 'Zeb' Vance. My new acquaintance impressed me at once as a youth of peculiar attractiveness of manner and gifts of mind. I thought I knew something of Shakespeare, but his familiarity with the characters and words of the Titan poet put me to shame. I claimed to be in a measure intimate with the personages of the romances of my favorite, Scott, but he had evidently lived with them

as with home folks. I had been from childhood not always a willing, but certainly a regular attendant on Sunday-school and church services, and I thought I had at least amateur familiarity with the Bible, but his mind seemed to be stored with Scriptural texts as fully as a theological student preparing for his examination. Candor compels me to admit, however, that his application of these texts conduced oftener to risibility than to the conversion of souls. His wit sparkled like the wavelets of the 'ever laughing ocean'. His humor had no acridity, and was distinguished by the extraordinary power not only of perennial pleasantness, but of gently forcing his companions to feel that they had known and loved him from boyhood."

"Here, then," says Willis Bruce Dowd, "we have a complete revelation of the influences of heredity and environment which produced a mind capable of understanding the history and portent of the Jewish race. Here we see a scion of oppressed French and Irish people, whose blood was warm with resentment of wrong, in advocacy of justice; whose mind was stored with knowledge of Biblical and profane literature; whose fancy was lively, and whose career was to be made by the use of his tongue and pen—and thus it was but the fruit of a process of evolution

that our author gave us 'The Scattered Nation,' . . . . which, under the spell of his personality, captivated and delighted hosts of hearers."

Senator Vance was a man of massive build, having a leonine head, crowned with abundant hair. His blue eyes were ever sparkling as his clarion voice gave forth in pleasing succession the thoughts, the conceits of wisdom, humor and wit, that animated him.

His political career was phenomenal. He was elected State Senator, then Congressman, before he was thirty years of age. He was Governor of North Carolina at the age of thirty-two, and was twice re-elected — in 1864 and 1876. He served his State as United States Senator for two full terms, and was serving a third term when death removed him from the field of his fruitful labors while he was in the full maturity of his powers.

His funeral was held in the Capitol at Washington. It was attended by the President, members of the Cabinet, diplomats, members of Congress, and officers of the Army and Navy. His body was borne by a special escort of distinguished men to his native State, and there interred in that highland county which gave him birth.

In Capitol Square, at Raleigh, is a bronze



statue of the Governor and Senator. It is a noble reminder of the labors and accomplishments of a great son of North Carolina. But bronze is perishable. The greatest memorial to Senator Vance is found in his contributions to the legislation and the literature that make for the progress of the humanities. Such is his lecture on the Jewish people. It abides, continuing "as a stream of pleasant water, running through the earth, making glad the hearts of men, and helping to bring in that real brotherhood of which he spoke and for which he so ardently longed."

"The Scattered Nation," like Lincoln's address at Gettysburg, is a living document. That is because it deals with what has been so aptly termed the *vraies veritas*—the true truth. It is, therefore, imperishable.

And the soul of the man lives in the lecture.

MARCUS SCHNITZER.

New York City, August, 1916.

## The Scattered Nation

Says Prof. Maury: "There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of indigo blue; they are so distinctly marked that their line of junction with the common sea-water may be traced by the eye. Often one-half of a vessel may be perceived floating in Gulf Stream water, while the other half is in common water of the sea, so sharp is the line and such the want of affinity between those waters, and such too the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the common water of the sea."

This curious phenomenon in the physical world has its counterpart in the moral. There is a lonely river in the midst of the ocean of mankind. The mightiest floods of human temptation have never caused it to overflow and the

fiercest fires of human cruelty, though seven times heated in the furnace of religious bigotry, have never caused it to dry up, although its waves for two thousand years have rolled crimson with the blood of its martyrs. Its fountain is in the gray dawn of the world's history, and its mouth is somewhere in the shadows of eternity. It, too, refuses to mingle with the surrounding waves, and the line which divides its restless billows from the common waters of humanity is also plainly visible to the eye. It is the Jewish race.

The Jew is beyond doubt the most remarkable man of this world—past or present. Of all the stories of the son of men there is none so wild, so wonderful, so full of extreme mutation, so replete with suffering and horror, so abounding in extraordinary providences, so overflowing with scenic romance. There is no man who approaches him in the extent and character of the influence which he has exercised over the human family. His history is the history of our civilization and progress in this world, and our faith and hope in that which is to come. From him have we derived the form and pattern of all that is excellent on earth or in heaven. If, as De Quincey says, the Roman emperors, as the great accountants for the happiness of more men and

men more cultivated than ever before, were entrusted to the motions of a single will and had a special, singular and mysterious relation to the secret councils of heaven—thrice truly may it be said of the Jew. Palestine, his home, was the central chamber of God's administration. He was at once the grand usher to these glorious courts, the repository of the councils of the Almighty and the envoy of the divine mandates to the consciences of men. He was the priest and faith-giver to mankind, and as such, in spite of the gibe and jeer, he must ever be considered as occupying a peculiar and sacred relation to all other peoples of this world. Even now, though the Jews have long since ceased to exist as a consolidated nation, inhabiting a common country, and for eighteen hundred years have been scattered far and near over the wide earth, their strange customs, their distinct features, personal peculiarities and their *scattered unity*, make them still a wonder and an astonishment.

Though dead as a nation—as we speak of nations—they yet live. Their ideas fill the world and move the wheels of its progress, even as the sun, when he sinks behind the western hills, yet fills the heavens with the remnants of his glory. As the destruction of matter in one form is made necessary to its resurrection in another, so it

would seem that the perishing of the Jewish nationality was in order to the universal acceptance and the everlasting establishment of Jewish ideas. Never before was there an instance of such a general rejection of the person and character, and acceptance of the doctrines and dogmas of a people.

We regard with unlimited admiration the Greek and Roman, but reject with contempt his crude and beastly divinities. We affect to despise the Jew, but accept and adore the pure conception of a God which he taught us, and whose real existence the history of the Jew more than all else establishes. When the court chaplain of Frederick the Great was asked by that bluff monarch for a brief and concise summary of the argument in support of the truth of Scripture, he instantly replied, with force to which nothing could be added, "The Jews, Your Majesty, the Jews."

I propose briefly to glance at their history, origin and civilization, peculiarities, present condition and probable destiny.

"A people of Semitic race," says the encyclopædia, "whose ancestors appear at the very dawn of the history of mankind, on the banks of the Euphrates, the Jordan and the Nile, their fragments are now to be seen in larger or smaller

numbers, in almost all of the cities of the globe, from Batavia to New Orleans, from Stockholm to Cape Town. When little more numerous than a family, they had their language, customs and peculiar observances, treated with princes and in every respect acted as a nation. Though broken, as if into atoms, and scattered through all climes, among the rudest and the most civilized nations, they have preserved, through thousands of years, common features and observances, a common religion, literature and sacred language. Without any political union, without any common head or centre, they are generally regarded and regard themselves as a nation. They began as nomads, emigrating from country to country; their law made them agriculturists for fifteen centuries; their exile transformed them into a mercantile people. They have struggled for their national existence against the Egyptians, Assyrians, Babylonians, Syrians and Romans; have been conquered and nearly exterminated by each of these powers and have survived them all. They have been oppressed and persecuted by emperors and republics, by sultans and by popes, Moors and inquisitors; they were proscribed in Catholic Spain, Protestant Norway and Greek Muscovy, while their persecutors sang the hymns of their psal-

mody, revered their books, believed in their prophets and even persecuted them in the name of their God. They have numbered philosophers among the Greeks of Alexandria, and the Saracens of Cordova; have transplanted the wisdom of the East beyond the Pyrenees and the Rhine, and have been treated as pariahs among Pagans, Mahommedans and Christians. They have fought for liberty under Kosciusko and Blucher, and popular assemblies among the Sclavi and Germans still withheld from them the right of living in certain towns, villages and streets."

Whilst no people can claim such an unmixed purity of blood, certainly none can establish such antiquity of origin, such unbroken generations of descent. That splendid passage of Macaulay so often quoted, in reference to the Roman Pontiffs, loses its force in sight of Hebrew history. "No other institution," says he, "is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camels, leopards and tigers bounded in the Iberian amphitheatre. The proudest royal houses are but of yesterday as compared with the line of the Supreme Pontiffs; that line we trace back in unbroken links, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin



in the eighth, and far beyond Pepin, the august dynasty extends until it is lost in the twilight of fable. The Republic of Venice came next in antiquity, but the Republic of Venice is modern compared with the Papacy, and the Republic of Venice is gone and the Papacy remains. The Catholic Church was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the Temple at Mecca; and she may still exist, in undiminished vigor, when some traveller from New Zealand in the midst of a vast solitude shall take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul." This is justly esteemed one of the most eloquent passages in our literature, but I submit it is not history.

The Jewish people's church and institutions are still left standing, though the stones of the temple remain no longer one upon the other, though its sacrificial fires are forever extinguished, and though the tribes, whose glory it was, wander with weary feet throughout the earth. And what is the line of Roman Pontiffs compared to that splendid dynasty of the successors of Aaron and Levi? "The twilight of fable," in which the line of Pontiffs began, was

but the noonday brightness of the Jewish priesthood. Their institution carries the mind back to the age when the prophet, in rapt mood, stood over Babylon and uttered God's wrath against that grand and wondrous mistress of the Euphratean plains—when the Memphian chivalry still gave precedence to the chariots and horsemen who each morning poured forth from the brazen gates of the abode of Ammon; when Tyre and Sidon were yet building their palaces by the sea, and Carthage, their greatest daughter, was yet unborn. That dynasty of prophetic priests existed even before Clio's pen had learned to record the deeds of men; and when that splendid, entombed civilization once lighted the shores of the Erythrean Sea, the banks of the Euphrates and the plains of Shinar, with a glory inconceivable, of which there is nought now to tell, except the dumb eloquence of ruined temples and buried cities.

Then, too, it must be remembered that these Pontiffs were but Gentiles in the garb of Jews, imitating their whole routine. All Christian churches are but off-shoots from or grafts upon the old Jewish stock. Strike out all of Judaism from the Christian church and there remains nothing but an unmeaning superstition.

The Christian is simply the successor of the

Jew—the glory of the one is likewise the glory of the other. The Saviour of the world was, after the flesh, a Jew—born of a Jewish maiden; so likewise were all of the apostles and the first propagators of Christianity. The Christian religion is equally Jewish with that of Moses and the prophets.

I am not unaware of the fact that other people besides the Semites had a conception of the true God long before He was revealed to Abraham. The Hebrew Scriptures themselves testify this, and so likewise do the books of the very oldest of written records. The fathers of the great Aryan race, the shepherds of Iran, had so vivid a conception of the unity of God as to give rise to the opinion that they too had once had a direct revelation. It is more likely, however, that traditions of this God had descended among them from the Deluge, which ultimately became adulterated by polytheistic imaginings. It seems natural that these people of highly sensitive intellects, dwelling beneath the serene skies that impend over the plains and mountains of Southwestern Asia, thickly studded with the calm and glorious stars, should mistake these most majestic emblems of the Creator for the Creator himself. Hence, no doubt, arose the worship of light and fire by Iranians and Sabœ-

anism, or star worship, by the Chaldeans. But the better opinion of learned Orientalists is that while the outward or exoteric doctrine taught the worship of the symbols, the esoteric or secret doctrines of Zoroaster, his predecessors and disciples, taught, in fact, the worship of the *Principle, the First Cause, the Great Unknown, the Universal Intelligence, Magdam, or God*. There can be no doubt that Abraham brought this monotheistic conception with him from Chaldea; but notwithstanding this dim traditional light, which was abroad outside of the race of Shem, perhaps over the entire breadth of that splendid prehistoric civilization of the Arabian Cushite, yet for the more perfect light, which revealed to us God and His attributes, we are unquestionably indebted to the Jew.

We owe to him, if not the conception, at least the preservation of pure monotheism. For whether this knowledge was original with these eastern people or traditional merely, it was speedily lost by all of them except the Jews. Whilst an unintelligent use of symbolism enveloped the central figure with a cloud of idolatry and led the Magi to the worship of light and fire, the Sabeans to the adoration of the heavenly host, the Egyptian to bowing down before Isis and Osiris, the Carthaginian to the propitiation

of Baal and Astarte by human sacrifice and the subtle Greek to the deification of the varied laws of nature; the bearded Prophets of Israel were ever thundering forth, "Know, O Israel, that the Lord thy God is one God, and Him only shalt thou serve."

Even his half-brother Ishmael, after an idolatrous sleep of centuries, awoke with a sharp and bloody protest against polytheism, and established the unity of God as the cornerstone of his faith. In this respect the influence which the Jew has exercised over the destinies of mankind places him before all the men of this world. For in this idea of God, all of the faith and creeds of the dominant peoples of the earth centre. It divides like a great mountain range the civilizations of the ancient and modern worlds. Many enlightened men of antiquity acknowledged the beauty of this conception, though they did not embrace it. Socrates did homage to it, and Josephus declares that he derived his sublime ideal from the Jewish Scriptures. The accomplished Tacitus seemed to grasp it, as the following passage will show. In speaking of the Jews and in contrasting them with the Egyptians, he says: "With regard to the Deity, their creed is different. The Egyptians worship various animals and also certain symbolical repre-

sentatives which are the work of man. The Jews acknowledge one God only, and Him they see in the mind's eye, and Him they adore in contemplation, condemning as impious idolators all who with perishable materials wrought into the human form attempt to give a representation of the Deity. The God of the Jews is the great governing mind that directs and guides the whole frame of nature—eternal, infinite and neither capable of change nor subject to decay.”

This matchless and eloquent definition of the Deity has never been improved upon, but it seems that it made slight impression upon the philosophical historian's mind. And yet what a contrast it is with his own coarse, material gods! Indeed the rejection or ignorance of this pure conception by the acute and refined intellects of the mediæval ancients strikes us with wonder, and illustrates the truth that no man by searching can find out God. I am not unaware that the Arabian idea of Deity received many modifications from the conceptions of adjoining and contemporary nations—by cross-fertilization of ideas, as the process has been called. From the Egyptians and Assyrians were received many of these modifications, but the chief impression was from the Greeks. The general effect was to broaden and enlarge the original idea, whose



tendency was to regard the Supreme Being as a *tribal* deity, into the grander, universal God, or Father of all. If time permitted it would be a most interesting study to trace the action and reaction of Semitic upon Hellenistic thought. How Hellenistic philosophy produced Pharisaism, or the progressive party of the Hebrew Theists; how Pharisaism in turn produced Stoicism, which again prepared the way for Christianity itself.

The whole polity of the Jews was originally favorable to agriculture; and though they adhered to it closely for many centuries, yet the peculiar facilities of their country ultimately forced them largely into commerce. The great caravan routes from the rich countries of the East, Mesopotamia, Shinar, Babylonia, Medea, Assyria and Persia, to the ports of the Mediterranean, lay through Palestine, whilst Spain, Italy, Gaul, Asia Minor, Northern Africa, Egypt, and all the riches that then clustered around the shores of the Great Sea and upon the islands in its bosom had easy access to its harbors. In fact, the wealth of the New World, its civilization, refinement and art lay in concentric circles around Jerusalem as a focal point. The Jewish people grew rich in spite of themselves and gradually forsook their agricultural simplicity.



But more than all things else their institutions interest mankind. Their laws for the protection of property, the enforcement of industry and the upholding of the State were such as afforded the strongest impulse to personal freedom and national vigor. The great principle of their real estate laws was the inalienability of the land. Houses in walled towns might be sold in perpetuity, if unredeemed within the year; land only for a limited period. At the year of Jubilee every estate reverted without repurchase to the original owners, and even during this period it might be redeemed by paying the value of the purchase of the years which intervened until the Jubilee. Little as we may now be disposed to value this remarkable Agrarian law, says Dean Milman, it secured the political equality of the people and anticipated all the mischiefs so fatal to the early Republics of Greece and Italy, the appropriation of the whole territory of the State by a rich and powerful landed oligarchy, with the consequent convulsing of the community from the deadly struggles between the patrician and the plebeian orders. In the Hebrew state the improvident man might indeed reduce himself and his family to penury or servitude, but he could not perpetuate a race of slaves or paupers. Every fifty years God, the king and lord of the soil, as

it were, resumed the whole territory and granted it back in the same portions to the descendants of the original possessors.

It is curious to observe, continues the same author, in this earliest practicable Utopia, the realization of Machiavelli's great maxim, the constant renovation of a state, according to the first principles of its constitution, a maxim recognized by our own statesmen, which they designate as a "frequent recurrence to the first principles." How little we learn that is new. The civil polity of the Jews is so ultimately blended historically with the ecclesiastical that the former is not easily comprehended by the ordinary student. Their scriptures relate principally to the latter, and to obtain a knowledge of the other resort must be had to the Talmud and the Rabbinical expositions, a task that few men will lend themselves to, who hope to do anything else in this world. Yet a little study will repay richly the political student, by showing him the origin of many excellent seminal principles which we regard as modern. Their government was in form a theocratic democracy. God was not only their spiritual but their temporal sovereign also, who promulgated His laws by the mouths of His inspired prophets. Hence their terrible and unflagging denunciations of all forms of idolatry

—it was not only a sin against pure religion, but it was treason also. In most other particulars there was a democracy far purer than that of Athens. The very important principle of the separation of the functions of government was recognized. The civil and ecclesiastical departments were kept apart. The civil ruler exercised no ecclesiastical functions and vice versa. When, as sometimes happened, the two functions rested in the same man, they were yet exercised differently, as was not long since our custom in the administration of equity as contra-distinguished from law.

Their organic law containing the elements of their polity, though given by God Himself, was yet required to be solemnly ratified by the whole people. This was done on Ebal and Gerizim, and was perhaps the first, as it was certainly the grandest, constitutional convention ever held among men. On these two lofty mountains, separated by a deep and narrow ravine, all Israel, comprising three millions of souls, were assembled; elders, prophets, priests, women and children, and 600,000 warriors, led by the spears of Judah and supported by the archers of Benjamin. In this mighty presence, surrounded by the sublime accessions to the grandeur of the scene, the law was read by the Levites, line by

line, item by item, whilst the tribes on either height signified their acceptance thereof by responsive amens, which pierced the heavens. Of all the great principles established for the happiness and good government of our race, though hallowed by the blood of the bravest and the best, and approved by centuries of trial, no one had a grander origin, or a more glorious exemplification than this one, that *all governments derive their just powers from the consent of the governed.*

So much for their organic law. Their legislation upon the daily exigencies and development of their society was also provided for on the most radically democratic basis, with the practical element of representation. The Sanhedrim legislated for all ecclesiastical affairs, and had also original judicial powers and jurisdiction over all offences against the religious law, and appellate jurisdiction of many other offences. It was the principal body of their polity, as religion was the principal object of their constitution. It was thoroughly representative. Local and municipal government was fully recognized. The legislation for a city was done by the elders thereof, the prototypes in name and character of our eldersmen or aldermen.

They were the keystone of the whole social

fabric, and so directly represented the people that the terms "elders" and "people" are often used as synonymous. The legislation for a tribe was done by the princes of that tribe, and the heads of families thereof; whilst the elders of all the cities, heads of all the families and princes of all the tribes, when assembled, constituted the National Legislature, or congregation. The functions of this representative body, however, were gradually usurped and absorbed by the Sanhedrim.

So thoroughly recognized was the principle of representation that no man exercised any political rights in his individual capacity, but only as a member of the house, which was the basis of the Hebrew polity. The ascending scale was the family or collection of houses, the tribe or collection of families and the congregation or collection of tribes.

The kingdom thus composed was in fact a confederation, and exemplified both its strength and its weakness. The tribes were equal and sovereign within the sphere of their individual concerns. A tribe could convene its own legislative body at pleasure; so could any number of tribes convene a joint body whose enactments were binding only upon the tribes represented therein. A single tribe or any number combined

could make treaties, form alliances and wage war, whilst the others remained at peace with the enemy of their brethren. They were to all intents and purposes independent States, joined together for common objects on the principle of federal republics, with a general government of delegated and limited powers. Within their tribal boundaries their sovereignty was absolute, minus only the powers granted to the central agent. They elected their chiefs, generals and kings. Next to the imperative necessity of common defense their bond of union was their divine constitution, one religion and one blood. Justice was made simple and was administered cheaply. Among no people in this world did the law so recognize the dignity and sacred nature of man made in the image of God and the creature of his especial covenanting care.

The constitution of their criminal courts and their code of criminal laws was most remarkable. The researches of the learned have failed to discover in all antiquity anything so explicit, so humane, and embracing so many of what are now considered the essential elements of enlightened jurisprudence. Only four offenses were punished by death. By English law, no longer ago than the reign of George I., more than one hundred and fifty offenses were so punishable! The

court for the trial of these capital offenders was the local Sanhedrim, composed of twenty-three members, who were both judges and jurors, prosecuting attorneys and counsel for the accused.

The tests applied both to them and the accusing witnesses, as to capacity and impartiality, were more rigid than those known to exist anywhere else in the world. The whole procedure was so guarded as to convey the idea that the first object was to save the criminal.

From the first step of the accusation to the last moment preceding final execution, no caution was neglected, no solemnity was omitted, that might aid the prisoner's acquittal. No man in any way interested in the result, no gamester of any kind, no usurer, no store dealer, no relative of accused or accuser, no seducer or adulterer, no man without a fixed trade or business, could sit on that court. Nor could any aged man whose infirmities might make him harsh, nor any childless man or bastard, as being insensible to the relations of parent and child.

Throughout the whole system of the Jewish government there ran a broad, genuine and refreshing stream of democracy, such as the world then knew little of, and has since but little improved. For of course the political student will



not be deceived by names. It matters not what their chief magistrates and legislators were called, if in fact and in substance their forms were eminently democratic. Masters of political philosophy tell us—and tell us with truth—that power in a State must and will reside with those who own the soil. If the land belongs to a king the government is a despotism, though every man in it vote; if the land belongs to a select few, it is an aristocracy; but if it belongs to the many, it is a democracy, for here is the division of power. Now, where, either in the ancient or modern world, will you find such a democracy as that of Israel? For where was there ever such a perfect and continuing division of the land among the people? It was impossible for this power ever to be concentrated in the hands of one or a select few. The lands belonged to God as the head of the Jewish nation—the right of eminent domain, so to speak, was in Him—and the people were His tenants.

The year of Jubilee, as we have seen, came ever in time to blast the schemes of the ambitious and designing.

Their law provided for no standing army, the common defense was intrusted to the patriotism of the people, who kept and bore arms at will, and believing that their hills and valleys would

be best defended by footmen, the use of cavalry was forbidden, lest it should tend to feed the passion for foreign conquest.

The ecclesiastical Sanhedrim, as before observed, was the principal body of their polity; its members were composed of the wisest and most learned of their people, who expounded and enforced the law and supervised all the inferior courts. This exposition upon actual cases arising did not suffice the learned doctors, who made the great mistake, which modern courts have learned to avoid, of uttering their *dicta* in anticipated cases. These decisions and *dicta* constitute the groundwork of the Talmuds, of which there are two copies extant. They constitute the most remarkable collection of oriental wisdom, abstruse learning, piety, blasphemy and obscenity ever got together in the world; and bear the same relation to the Jewish law which our judicial decisions do to our statute law. Could they be disentombed from the mass of rubbish by which they are covered—said to be so great as to deter all students who are not willing to devote a life-time to the task from entering upon their study—they would no doubt be of inestimable value to theologians, by furnishing all the aids which cotemporaneous construction must ever impart.

Time would not permit me, if I had the power, to describe the chief city of the Jews, their religious and political capital—"Jerusalem the Holy"—"the dwelling of peace." In the days of Jewish prosperity it was in all things a fair type of this strange country and people. Enthroned upon the hills of Judah, overflowing with riches, the free-will offerings of a devoted people—decked with the barbaric splendor of Eastern taste, it was the rival in power and wondrous beauty of the most magnificent cities of antiquity. Nearly every one of her great competitors have mouldered into dust. The bat and the owl inhabit their towers, and the fox litters her young in the corridors of their palaces, but Jerusalem still sits in solitary grandeur upon the lonely hills, and though faded, feeble and ruinous still towers in *moral* splendor above all the spires and domes and pinnacles ever created by human hands. Nor can I dwell, tempting as is the theme, upon the scenery, the glowing landscapes, the cultivated fields, gardens and vineyards and gurgling fountains of that pleasant land. Many high summits and even one of the towers in the walls of the city of Jerusalem were said to have afforded a perfect view of the whole land from border to border. I must be content with asking you to imagine what a divine prospect would

burst upon the vision from the summit of that stately tower; and picture the burning sands of the desert far beyond the mysterious waters of the Dead Sea on the one hand, and the shining waves of the Great Sea on the other, flecked with the white sails of the Tyrian ships, whilst hoary Lebanon, crowned with its diadem of perpetual snow, glittered in the morning light like a dome of fire tempered with the emerald of its cedars—a fillet of glory around its brow. The beauty of that band of God's people, the charm of their songs, the comeliness of their maidens, the celestial peace of their homes, the romance of their national history and the sublimity of their faith, so entice me that I would not know when to cease should I once enter upon their story. I must leave behind, too, the blood-stained record of their last great siege, illustrated by their splendid but unavailing courage; their fatal dissensions and final destruction, with all its incredible horrors; of their exile and slavery, of their dispersion in all lands and kingdoms, of their persecutions, sufferings, wanderings and despair, for eighteen hundred years. Indeed, it is a story that puts to shame not only our Christianity, but our common humanity. It staggers belief to be told not only that such things could be done at all, by blinded heathen or

ferocious pagan, but done by Christian people and in the name of Him, the meek and lowly, who was called the Prince of Peace, and the harbinger of good will to men. Still it is an instructive story; it seems to mark, in colors never to be forgotten, both the wickedness and the folly of intolerance. Truly, it serves to show that the wrath of a religious bigot is more fearful and ingenious than the cruelest of tortures hatched in the councils of hell. It is not my purpose to comment upon the religion of the Jews, nor shall I undertake to say that they gave no cause in the earlier ages of Christianity for the hatred of their opponents. Undoubtedly they gave much cause, and exhibited themselves much bitterness and ferocity towards the followers of the Nazarene; which, however it may be an excuse, is far from being a justification of the centuries of horror which followed. But if constancy, faithfulness and devotion to principle under the most trying circumstances to which the children of men were ever subjected be considered virtues, then indeed are the Jews to be admired. They may safely defy the rest of mankind to show such undying adherence to accepted faith, such wholesale sacrifice for conscience sake. For it they have in all ages given up home and country, wives and children, gold and goods,

ease and shelter and life; for it they endured all the evils of an infernal wrath for eighteen centuries; for it they have endured, and—say what you will—endured with an inexpressible manhood that which no other portion of the human family ever have, or, in my opinion, ever would have endured. For sixty generations the heritage which the father left the son was misery, suffering, shame and despair; and that son preserved and handed down to his son, that black heritage as a golden heirloom, *for the sake of God.*

A few remarks upon their numbers and present status in the world, their peculiarities and probable destiny, and my task will be done.

Originally, as we have seen, the Jews were an agricultural people, and their civil polity was framed specially for this state of things. Indeed the race of Shem originally seemed not to have been endowed with the great commercial instincts which characterize the descendants of Ham and Japheth. Their cities for the most part were built in the interior, remote from the channels of trade, whilst the race of Ham and Japheth built upon the seashore and the banks of great rivers. But the exile of the Jews converted them necessarily into merchants. Denied as a general rule citizenship in the land of their



refuge, subject at any moment to spoliation and expulsion, their only sure means of living was in traffic, in which they soon became skilled on the principles of a specialty in labor.

They naturally, therefore, followed in their dispersion, as they have ever since done, the great channels of commerce throughout the world, with such deflections here and there as persecution rendered necessary. But notwithstanding the many impulses to which their wanderings have been subjected, they have in the main obeyed the general laws of migration by moving east and west upon nearly the same parallels of latitude. Their numbers in spite of losses by all causes, including religious defection, which, everything considered, has been remarkably small, have steadily increased and are now variously estimated at seven to nine millions. They may be divided, says Dr. Pressell, into three great classes, the enumeration of which will show their wonderful dispersion. The first of these inhabit the interior of Africa, Arabia, India, China, Turkestan and Bokhara. Even the Arabs Mr. Disraeli terms Jews upon horseback; they are, however, the sons of Ishmael—half-brothers to the Jews. These are the lowest of the Jewish people in wealth, intelligence and religion, though said to be superior to their Gen-



tile neighbors in each. The second and most numerous class is found in Northern Africa, Egypt, Palestine, Syria, Mesopotamia, Persia, Asia Minor, European Turkey, Poland, Russia and parts of Austria. In these are found the strictly orthodox, Talmudical Jews; the sect *Chasidim*, who are the representatives of the Zealots of Josephus, and the small but most interesting sect Karaites, who reject all Rabbinical traditions, and are the only Jews who adhere to the strict letter of the Scriptures. This class is represented as being very ignorant of all except Jewish learning—it being prohibited to study any other. Yet they alone are regarded by scholars as the proper expounders of ancient Talmudical Judaism. As might be inferred from the character of the governments under which they live, their political condition is most unhappy and insecure, and their increase in wealth and their social progress are slow. The third and last class are those of Central and Western Europe and the United States. These are by far the most intelligent and civilized of their race, not only keeping pace with the progress of their Gentile neighbors, but contributing to it largely. Their Oriental mysticism seems to have given place to the stronger practical ideas of Western Europe, with which they have come in contact,

and they have embraced them fully. They are denominated "reforming" in their tenets, attempting to eliminate the Talmudical traditions which cumber and obscure their creed, and adapt it somewhat to the spirit of the age, though in tearing this away, they have also, say the theologians, dispensed with much of the Old Testament itself. In fact, they have become simply Unitarians or Deists.

Many curious facts concerning them are worthy to be noted. In various cities of the Eastern World they have been for ages, and in some are yet, huddled into crowded and filthy streets or quarters, in a manner violative of all the rules of health, yet it is a notorious fact that they have ever suffered less from pestilential diseases than their Christian neighbors. So often have the black wings of epidemic plagues passed over them, and smitten all around them, that ignorance and malignity frequently accused them of poisoning the wells and fountains and of exercising sorcery.

They have also in a very noticeable degree been exempt from consumption and all diseases of the respiratory functions, which in them are said by physicians to be wonderfully adapted to enduring the vicissitudes of all temperatures and climates. The average duration of Gentile life

is computed at 26 years—it certainly does not reach 30; that of the Jew, according to a most interesting table of statistics which I have seen, is full 37 years. The number of infants born to the married couple exceeds that of the Gentile races, and the number dying in infancy is much smaller. In height they are nearly three inches lower than the average of other races; the width of their bodies with outstretched arms is one inch shorter than the height, whilst in other races it is eight inches longer on the average. But on the other hand, the length of the trunk is much greater with the Jew in proportion to height than with other races. In the negro the trunk constitutes 32 per cent. of the height of the whole body, in the European 34 per cent., in the Jew 36 per cent. What these physical peculiarities have had to do with their wonderful preservation and steady increase I leave for the philosophers to explain.

Their social life is, if possible, still more remarkable. There is neither prostitution nor pauperism and but little abject poverty among them. They have some paupers, it is true, but they trouble neither you nor me. Crime in the malignant, wilful sense of that word is exceedingly rare. I have never known but one Jew convicted of any offence beyond the grade of

a misdemeanor, though I am free to say I have known many a one who would have been improved by a little hanging. They contribute liberally to all Gentile charities in the communities where they live; they ask nothing from the Gentiles for their own. If a Jew is broken down in business, the others set him up again or give him employment, and his children have bread. If one is in trouble the others stand by him with counsel and material aid, remembering the command, "Thou shalt open thine hand wide unto thy brethren, and shall surely lend him sufficient for his need, in that which he wanteth." Their average education is far ahead of the races by whom they are surrounded. I have never seen an adult Jew who could not read, write and compute figures—*especially the figures*. Of the four great human industries which conduce to the public wealth, agriculture, manufacturing, mining and commerce, as a general rule they engage only in one. They are neither farmers, miners, smiths, carpenters, mechanics nor artisans of any kind. They are merchants only, but as such own few or no ships, and they are rarely carriers of any kind. They wander over the whole earth, but they are never pioneers, and they found no colonies, because as I suppose, being devoted to one business only, they lack the

self-sustaining elements of those who build new States; and whilst they engage individually in politics where they are not disfranchised, and contend for offices and honors like other people, they yet seek nowhere political power or national aggregation. Dealers in every kind of merchandise, with rare exceptions they manufacture none. They dwell exclusively in towns, cities and villages, but as a general rule do not own the property they live upon. They marry within themselves entirely, and yet in defiance of well-known natural laws, with regard to breeding "in and in," their race does not degenerate. With them family government is perhaps more supreme than with any other people. Divorce, domestic discord and disobedience to parents are almost unknown among them.

The process by which they have become the leading merchants, bankers and financiers of the world is explained by their history. In many places their children were not permitted to enter the schools, or even to be enrolled in the guilds of labor. Trade was therefore the only avenue left open to them. In most countries they dared not or could not own the soil. Why a nation of original agriculturists ceased to cultivate the soil altogether is therefore only seemingly inexplicable. All nations must have a certain propor-

tion of their population engaged in tilling the soil; as the Jews have no common country they reside in all, and in all countries they have the shrewdness to see that whilst it is most honorable to plough, yet all men live more comfortably than the ploughman. In addition to which, as before intimated, agriculture so fixed them to the soil that it would have been impossible to evade persecution and spoliation. They were constantly on the move, and their wealth must therefore be portable and easily secreted—hence their early celebrity as lapidaries, dealers in diamonds and precious stones—and hence, too, their introduction of *bills of exchange*. The utility of these great aids to commerce had long been known to the world—perhaps by both Greek and Roman—but could never be made available by them, because confidence in the integrity of each other did not exist between the drawer and the drawee. But this integrity, which the lordly merchants of the Christian and Pagan world could not inspire, was found to exist in the persecuted and despised Jew. So much for the lessons of adversity. These arts diligently applied, at first from necessity, afterwards from choice, in the course of centuries made the Jews skilful above all men in the ways of merchandise and money changing, and finally developed in

them those peculiar faculties and aptitudes for a calling which are brought out as well in man by the special education of successive generations as in the lower animals. The Jew merchant had an advantage, too, over his Gentile competitor who belonged to a *consolidated nation*, confined to certain geographical limits, speaking a certain tongue. The aid, sympathy and influence which he derived from social and political ties were also confined to the limits of his nation. But the Jew merchant belonged to a *scattered nation*, spread out over the whole earth, speaking many tongues, and welded together, not by social ties alone, but by the fierce fires of suffering and persecution; and the aid, sympathy, influence and information which he derived therefrom came out of the utmost parts of the earth.

When after many centuries the flames of persecution had abated so that the Jews were permitted more than bare life, their industry, energy and talent soon placed them among the important motive powers of the world. They entered the field of commerce in its grandest and most colossal operations. They became the friends and counselors of kings, the prime ministers of empires, the treasurers of republics, the movers of armies, the arbiters of public credit, the patrons of art, and the critics of literature.



We do not forget the time in the near past when the peace of Europe—of three worlds—hung upon the Jewish Prime Minister of England. No people are so ready to accommodate themselves to circumstances. It was but recently that we heard of an English Jew taking absolute lease of the ancient Persian Empire. The single family of Rothschild, the progeny of a poor German Jew, who three generations ago sold curious old coins under the sign of a *red shield*, are now the possessors of greater wealth and power than was Solomon, when he could send 1,300,000 fighting men into the field!

Twenty years ago, when this family was in the height of its power, perhaps no sovereign in Europe could have waged a successful war against its united will. Two centuries since the ancestors of these Jewish money kings were skulking in the caverns of the earth or hiding in squalid outskirts of persecuting cities. Nor let it be supposed that it is in this field alone we see the great effects of Jewish intellect and energy. The genius which showed itself capable of controlling the financial affairs of the world necessarily carried with it other great powers and capabilities. The Jews, in fact, under most adverse circumstances, made their mark—a high and noble mark—in every other department of

human affairs. Christian clergymen have sat at the feet of their Rabbis to be taught the mystic learning of the East; Senates have been enraptured by the eloquence of Jewish orators; courts have been convinced by the acumen and learning of Jewish lawyers; vast throngs excited to the wildest enthusiasm by Jewish histrionic and æsthetic art; Jewish science has helped to number the stars in their courses, to "loose the bands of Orion" and to "guide Arcturus with his sons."

Jewish literature has delighted and instructed all classes of mankind, and the world has listened with rapture and with tears to Jewish melody and song. For never since its spirit was evoked under the shadow of the vines on the hills of Palestine to soothe the melancholy of her King, has Judah's harp, whether in freedom or captivity, in sorrow or joy, ceased to wake the witchery of its tuneful strings.

Time forbids that I should even name the greatest of those who have distinguished themselves and made good their claim to rank with the foremost of earth. No section of the human family can boast a greater list of men and women entitled to be placed among the true children of genius—going to make up the primacy of our race in every branch of human affairs,

in every phase of human civilization. Dr. Draper says that for four hundred years of the middle ages—ages more dark and terrible to them than to any others—they took the most philosophical and comprehensive view of things of all European people.

On the whole, and after due deliberation, I think it may be truthfully said that there is more of average wealth, intelligence, and morality among the Jewish people than there is among any other nation of equal numbers in the world! If this be true—if it be half true—when we consider the circumstances under which it has all been brought about, it constitutes in the eyes of thinking men the most remarkable moral phenomenon ever exhibited by any portion of the human family. For not only has the world given the Jew no help, but all that he is, he has made himself in spite of the world—in spite of its bitter cruelty, its scorn and unspeakable tyranny. The most he has ever asked, certainly the most he has ever received, and that but rarely, was to be left alone. To escape the sword, the rack, the fire, and utter spoiling of his goods, has indeed, for centuries, been to him a blessed heritage, as the shadow of a great rock in a weary land.

The physical persecution of the Jews has measurably ceased among all nations of the high-

est civilization. There is no longer any proscription left upon their political rights in any land where the English tongue is spoken. I am proud of the fact. But there remains among us an unreasonable prejudice of which I am heartily ashamed. Our toleration will not be complete until we put it away also, as well as the old implements of physical torture.

This age, and these United States in particular, so boastful of toleration, presents some curious evidences of the fact that the old spirit is not dead; evidences tending much to show that the prejudices of two thousand years ago are still with us. In Germany, a land more than all others indebted to the genius and loyal energy of the Jews, a vast uprising against them was lately excited, for the sole reason, so far as one can judge, that they occupy too many places of learning and honor, and are becoming too rich!

In this, our own free and tolerant land, where wars have been waged and constitutions violated for the benefit of the African negro, the descendants of barbarian tribes who for four thousand years have contributed nothing to, though in close contact with, the civilization of mankind, save as the Helots contributed an example to the Spartan youth, and where laws and partisan courts alike have been used to force him into an

equality with those whom he could not equal, we have seen Jews, educated and respectable men, descendants of those from whom we derive our civilization, kinsmen, after the flesh, of Him whom we esteem as the Son of God and Saviour of men, ignominiously ejected from hotels and watering places as unworthy the association of men who had grown rich by the sale of a new brand of soap or an improved patent rat trap!

I have never heard of one of these indecent thrusts at the Jews without thinking of the dying words of Sargeant Bothwell when he saw his life's current dripping from the sword of Burley: "Base peasant churl, thou hast spilt the blood of a line of Kings."

Let us learn to judge the Jew as we judge other men—*by his merits*. And above all, let us cease the abominable injustice of holding the *class* responsible for the sins of the *individual*. We apply this test to no other people.

Our principal excuse for disliking him now is that we have injured him. The true gentleman, Jew or Gentile, will always recognize the true gentleman, Jew or Gentile, and will refuse to consort with an ill-bred impostor.

The impudence of the low-bred Jew is not one whit more detestable than the impudence of the low-bred Gentile, children of shoddy, who by

countless thousands swarm into doors opened for them by our democracy. Let us cry quits on that score. Let us judge each other by our best, not by our worst samples, and when we find gold let us recognize it. Let us prove all things and hold fast that which is good.

Whilst it is a matter of just pride to us that there is neither physical persecution nor legal proscription left upon the civil rights of the Jews in any land where the English tongue is spoken or the English law obtains, yet I consider it a grave reproach not only to us but to all Christendom that such injustice is permitted anywhere. The recent barbarities inflicted upon them in Russia revive the recollection of the darkest cruelties of the middle ages. That is one crying outrage, one damned spot that blackens the fair light of the nineteenth century, without the semblance of excuse or the shadow of justification. That glare of burning homes, those shrieks of outraged women, those wailings of orphaned children go up to God, not only as witnesses against the wretched savages who perpetrate them, but as accusations also of those who permit them. How sad it is again to hear that old cry of Jewish sorrow, which we had hoped to hear no more forever! How shameful it is to know that within the shadow of so-called



Christian Churches there are yet dark places filled with the habitations of cruelty. No considerations of diplomacy or international courtesy should for one moment stand in the way of their stern and instant suppression.

The Jews are our spiritual fathers, the authors of our morals, the founders of our civilization, with all the power and dominion arising therefrom, and the great peoples professing Christianity and imbued with any of its noble spirit should see to it that justice and protection are afforded them. By simply speaking with one voice it could be done, for no power on earth could resist that voice. Every consideration of humanity and international policy demands it. Their unspeakable misfortunes, their inherited woes, their very helplessness appeal to our Christian chivalry, trumpet-tongued in behalf of those wretched victims of a prejudice for which tolerant Christianity is not altogether irresponsible.

There are objections to the Jew as a citizen; many objections; some true and some false, some serious and some trivial. It is said that, industrially, he produces nothing, invents nothing, adds nothing to the public wealth; that he will not own real estate, nor take upon himself those permanent ties which beget patriotism and become hostages of good citizenship; that he mere-



ly *sojourns* in the land and does not *dwell in* it, but is ever in light marching order and is ready to flit when the word comes to go. These are true objections in the main, and serious ones, but I submit the fault is not his, even here.

“Quoth old Mazeppa, ill be-tide  
The school wherein I learned to ride.”

These habits he learned by persecution. He dwelt everywhere in fear and trembling, and had no assurance of his life. He was ever ready to leave because at any moment he might be compelled to choose between leaving and death. He built no house, because at any moment he and his little ones might be thrust out of it to perish. He cherished no love for the land because it cherished none for him, but was cruel and hard and bitter to him. And yet history shows that in every land where he has been protected he has been a faithful and zealous patriot. Also since his rights have been secured he has begun to show the same permanent attachments to the soil as other people, and is rapidly building houses and in some places cultivating farms. These objections he is rapidly removing since we have removed their cause.

So, too, the impression is sought to be made that he is dishonest in his dealings with the Gentiles, insincere in his professions, servile to his

superiors and tyrannical to his inferiors, Oriental in his habit and manner. That the Jew—meaning the *class*—is dishonest, I believe to be an atrocious calumny; and, considering that we derive all our notions of rectitude from the Jew, who first taught the world that command, “Thou shalt not steal,” and “Thou shalt not bear false witness,” we pay ourselves a shabby compliment in thus befouling our teachers. Undoubtedly there are Jewish scoundrels in great abundance; undoubtedly also there are Gentile scoundrels in greater abundance. Southern reconstruction put that fact beyond a peradventure. But our own scoundrels are *orthodox*, Jewish scoundrels are *unbelievers*—that is the difference. If a man robs me I should thank him that he denies my creed too; he compliments both me and it by the denial.

The popular habit is to regard an injury done to one by a man of different creed as a double wrong; to me it seems that the wrong is the greater coming from my own. To hold also, as some do, that the sins of all people are due to their creeds, would leave the sins of the sinners of my creed quite unaccounted for. With some faith of a scoundrel is all important; it is not so with me.

All manner of crimes, including perjury,

cheating and overreaching in trade, are unhesitatingly attributed to the Jews, generally by their rivals in trade. Yet somehow they are rarely proven to the satisfaction of even Gentile judges and juries. The gallows clutches but few, nor are they found in jails and penitentiaries—a species of real estate which I honor them for not investing in. I admit that there was and is perhaps now a remnant of the feeling that it was legal to spoil the Egyptians. Their constant life of persecution would naturally inspire this feeling; their *present* life of toleration and their business estimate of the value of character will as naturally remove it. Again and again, day by day, we evince our Gentile superiority in tricks of trade and sharp practise. It is asserted by our proverbial exclamation in regard to a particular piece of villainy, “That beats the Jews!” And I call your attention to the further fact that, sharp as they undoubtedly are, they have found it impossible to make a living in New England. Outside of Boston, not fifty perhaps can be found in all that land of unsuspecting integrity and modest righteousness. They have managed to endure with long-suffering patience the knout of the Czar and the bow-string of the Turk, but they have fled for life from the presence of the wooden nutmegs and the left-handed

gimlets of Jonathan. Is there any man who hears me to-night who, if a Yankee and a Jew were to "lock horns" in a regular encounter of commercial wits, would not give large odds on the Yankee? My own opinion is that the genuine "guessing" Yankee, with a jack-knife and a pine shingle, could in two hours' time whittle the smartest Jew in New York out of his homestead in the Abrahamic covenant.\*

I agree with Lord Macaulay that the Jew is what we have made him. If he is a bad job, in all honesty we should contemplate him as the handiwork of our own civilization. If there be indeed guile upon his lips or servility in his manner, we should remember that such are the legitimate fruits of oppression and wrong, and that they have been, since the pride of Judah was broken and his strength scattered, his only means of turning aside the uplifted sword and the poised javelin of him who sought to plunder and slay. Indeed, so long has he schemed and shifted to avoid injustice and cruelty, that we can perceive in him all the restless watchfulness which characterizes the hunted animal.

To this day the cast of the Jew's features in

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\*This was the effusive humor of a young man. The words of the author applied to the passage from Macaulay criticised by him are suitable here: "I submit it is not history."—Ed.

repose is habitually grave and sad as though the very ploughshare of sorrow had marked its furrows across their faces forever.

“And where shall Israel lave her bleeding feet?  
And when shall Zion’s songs again seem sweet,  
And Judah’s melody once more rejoice  
The hearts that leaped before its heavenly voice?  
Tribes of the wandering foot and weary heart,  
How shall ye flee away and be at rest?  
The wild dove hath her nest—the fox his cave—  
Mankind their country—Israel but the grave.”

The hardness of Christian prejudice having dissolved, so will that of the Jew. The hammer of persecution having ceased to beat upon the iron mass of their stubbornness, *it* will cease to consolidate and harden, and the main strength of their exclusion and preservation will have been lost. They will perhaps learn that one sentence of our Lord’s prayer which is said not to be found in the Talmud and is the key-note of the difference between Jew and Gentile, “Forgive us our trespasses *as we* forgive them who trespass against us.”

If so, they will become as other men, and taking their harps down from the willows, no longer refuse to sing the songs of Zion because they are captives in a strange land.

I believe that there is a morning to open yet for the Jews in Heaven’s good time, and, if that

opening shall be in any way commensurate with the darkness of the night through which they have passed, it will be the brightest that ever dawned upon a faithful people.

I have stood on the summit of the very monarch of our great Southern Alleghanies and have seen the night flee away before the chariot wheels of the god of day. The stars receded before the pillars of lambent fire that pierced the zenith, a thousand ragged mountain peaks began to peer up from the abysmal darkness, each looking through the vapory seas that filled the gorges like an island whose "jutting and confounded base was swilled by the wild and wasteful ocean." As the curtain was lifted more and more and the eastern brightness grew in radiance and in glory; animate nature prepared to receive her lord; the tiny snow-bird from its nest in the turf began chirping to its young; the silver pheasant sounded its morning drum-beat for its mate in the boughs of the fragrant fir; the dun deer, rising slowly from his mossy couch and stretching himself in graceful curves, began to crop the tender herbage; while the lordly eagle rising straight upward from his home on the crag, with pinions wide spread, bared his golden breast to the yellow beams and screamed his welcome to the sun in his coming! Soon the vapors of the

night were lifted up on shafts of fire, rolling and seething in billows of refulgent flame, until far overhead, they were caught upon the wings of the morning breeze and swept away; perfect day was established and there was peace. So may it be with this long-suffering and immortal people. So may the real spirit of Christ yet be so triumphantly infused among those who profess to obey His teachings that with one voice and one hand they will stay the persecutions and hush the sorrows of these their wondrous kinsmen, put them forward into the places of honor and the homes of love where all the lands in which they dwell shall be to them as was Jerusalem to their fathers. So may the morning come, not to them alone, but to all the children of men who, through much tribulation and with heroic manhood, have waited for its dawning, with a faith whose constant cry through all the dreary watches of the night has been, "Though He slay me, yet will I trust Him!"

"Roll, golden sun, roll swiftly toward the west,  
Dawn happy day when many woes shall cease;  
Come quickly, Lord, Thy people wait the rest  
Of thine abiding peace!

No more, no more to hunger here for love;  
No more to thirst for blessings long denied.  
Judah! Thy face is foul with weeping, but above  
Thou shalt be satisfied!"



CHURCH OF THE MESSIAH  
PARK AVENUE AND 34<sup>TH</sup> STREET  
NEW YORK  
JOHN HAYNES HOLMES, MINISTER

Kennelunk Block, Maine  
August 15, 1906

Dear Mr. Schuyler--

I thank you for sending me a copy of  
John Baird Vance's lecture on "The Scattered Nation".--

I have read it - and find it an eloquent and stirring  
tribute to a great people. I am glad that you are  
planning to publish it, and trust that it may  
have the widest possible circulation.

You may feel free to use the above  
statement in any way that you may desire. With  
best regards, I remain --

Very sincerely yours

John Haynes Holmes

South Newfane Vt

Aug 14. 1914.

Marius Schnitzer Esq

Dear Sir

You have put me under  
obligation by sending to  
me the lecture of Governor  
Vaneer on the Scattered Nations.

That lecture should have a  
great circulation at this  
time. All humanity is  
indebted to the "Scattered"  
Nations, but it is a debt

-that only the minority ap-  
preciate. The dreadful  
condition of the Jews in European  
countries appeals to us all, -

Now is the time to reach the  
understanding and the heart  
of the World. - especially our  
own part of it. the United  
States.

Yours sincerely  
Frank Moore

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